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History and Constitution of these Kingdoms.

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Particularly that of the late Lord SOMMERS.

Revised by EMINENT HANDS.

V O L. III.

*The Bent and Genius of the Age is best known in a free Country by the Pamphlets
and Papers that come daily out, as the Sense of Parties, and sometimes the Voice
of the Nation.*

Preface to KENNET's Register.

Judex qui aliquid statuit, unâ parte auditâ tantum et inauditâ alterâ, licet æquum
statuerit, haud æquus fuerit.

Ld. Cook & Just. Inf.

L O N D O N :

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cannot do any Injury, at least not considerable in Person. He must do it by Ministers, Agents, and Instruments. Now the Law, though it provide for the King, yet if any of his Ministers do wrong, though by his Command, *they are punishable*. He is not to be touched, *Touch not mine Anointed*.

Thus far that great and eminent Lawyer, afterwards made Lord Keeper of the Great Seal of *England* by King *Charles* the Second of ever-blessed Memory. And if his Judgment be false, unto which most of the *Lords of England*, at least of the *Privy Council*, sitting with him, did assent, shall not we make Martyrs of the King's *Regicides*? To be sure they had hard measure, after the Reasons that were given by Mr. *Cook* and Mr. *Scott* for what they did, if this were not Law.

The LIFE and DEATH of *NEBUCHADNEZZAR* the Great, the first Emperor of the *CHALDEANS*, who was represented by the *Golden Head of that Image*, Dan. ii. 32. and by the *Lion with Eagle's Wings*, Dan. vii. 4. Whereby much Light is given to many of the Prophecies of *Isaiab*, *Jeremiah*, *Ezekiel* and *Daniel*. By SAMUEL CLARKE, sometime Minister of *St. Bennet Fink, London*. Printed 1664.

NEBUCHADONAZAR, or *Nebuchadnezzar*, was the Son of *nebucbadonazar*, or *Nabopolaser* of *Babylon*, who was made General of the Army by *Saraco*, King of *Assyria* and *Chaldea*; after whose Death, *Nabopolaser* took into his Hands the Kingdom of *Chaldea*, which he held by the Space of one and twenty Years; at the same time *Astyages* was made Governor of *Media* by *Cyaxares* his Father; and the better to strengthen themselves, they entered into Affinity, by *Astyages* his giving his Daughter *Amytis* to *Nebuchadnezzar*, the Son of *Nabopolaser*, and thereupon joining their Forces together, they took *Nineveh*, together with *Saraco*, the King thereof, placing a Vice-roy in his stead.

Shortly after, the Governor of *Celofyria*, and *Phanicia*, revolting from *Nabopolaser*, he sent against him his Son *Nebuchadnezzar* (having first associated him with himself in the Kingdom of *Babylon*) with a great Army, which was in the latter end of the third, and the beginning of the fourth Year of *Jeboiakim*, King of *Judea*; as appears Dan. i. 1. compared with Jer. xxv. 1.

Nebuchadnezzar was no sooner thus associated with his Father in the Kingdom, but the things which he was to act, were presently revealed to the Prophet *Jeremiah*; the first whereof was the Overthrow of the *Egyptians*; first at the River *Euphrates*; then in their own Country, Jer. xlvi. The first of these

came to pass presently, *Pharaoh Necho's* Forces, which he left at *Carchemish*; being cut off by *Nebuchadnezzar* in the fourth Year of *Jeboiakim*, *Jer.* xlv. 2. The second was not till after the taking of *Tyre*, in the seventeenth Year of the Captivity of *Jechonia*. *Ezek.* xxix. 17, 18, 19.

In the third Year of *Jeboiakim*, *Nebuchadnezzar* the second, his Father being yet alive, entred *Judea* with a great Army, who, besieging, and forcing *Jerusalem*, made *Jeboiakim* his Vassal, in despite of *Pharaoh Necho*, who had made him King, and took with him to *Babylon*, for Pledges, *Daniel*, who was yet a Child, with *Ananias*, *Misael*, and *Azarias*. He took also part of the Treasures belonging to the Temple; but stayed not to search thoroughly for all. For *Necho* hastened with his Army to the relief of *Jeboiakim*, hoping to find *Nebuchadnezzar* in *Judea*. But this great *Babylonian* had no mind to hazard himself and his Army against the *Egyptian*, *Judea* being so ill affected towards him, and himself far from all Succour, or sure Place of Retreat. If he had (as may be supposed) any great Strength of *Scythian* Horsemen, it was wisely done of him to fall back out of that rough, mountainous, and hot Country, into Places that were more even and temperate. And besides these Reasons, the Death of his Father happening at the same time, gave him just occasion to return Home, and take possession of his own Kingdom, before he proceeded in the second Care, of adding more unto it.

And this he did at reasonable good leisure. For the *Egyptian* was not provided to follow him so far, and to bid him Battle, until the new Year came in, which was the fourth of *Jeboiakim*, the first of *Nebuchadnezzar*, and the last of *Necho*. In this year the *Babylonian*, lying upon the Banks of *Euphrates* (his own Territories bounding it on the North-side) attended the coming of *Necho*: there, after a cruel Battel fought betwixt them, *Necho* was slain, and his Army forced to save itself by a violent Retreat, wherein it suffered great Loss.

This Victory was so well pursued by *Nebuchadnezzar* that he recovered all *Syria*, and whatsoever the *Egyptians* held out of their proper Territories towards the North. The *Egyptians* being thus beaten, and altogether for the present discouraged, *Jeboiakim* held himself quiet, as being in heart a Friend to the *Egyptians*, yet having made his Peace with the *Chaldeans* the Year before, and *Nebuchadnezzar* was contented with such Profit as he could there readily make: he had forborn to lay any Tribute upon the *Jews*.

But this cool Reservedness of *Jeboiakim*, was, on both sides, taken in ill Part. Whereupon, the *Egyptian* King *Palmnis*, who succeeded *Necho*, began to think of restoring *Jeboabaz* (who had been taken Prisoner by his Father, and carried into *Egypt*) and of setting him up, as a domestical Enemy against his ungrateful Brother. But to anticipate all such Accidents, the *Judean* had put in Practice the usual Remedy, which his Fore-fathers used: For he had made his own Son *Jechonia*, King with him long before; * in the second Year of his own Reign, when the Boy was but eight Years old. As for this Rumour of *Jeboabaz* his Return, the Prophet *Jeremiah* foretold, that it should prove a vain Attempt, saying, *He shall not return thither, but he shall die in the Place whither they have led him Captive, and shall see this Land no more.* *Jer.* xxii. 11, 12.

The

* 2 Chron. xxxvi. 9.

The *Egyptians*, having lost all their mercenary Forces, and received that heavy Blow at *Carchemish*, had more Gold than sharp Steel remaining, which is of small Force without the others Help. Besides, the Valour of *Necbo* was not in *Psamis Apries*, who, reigning after *Psamis*, did indeed once adventure to shew his Face in *Syria*; but after a big Look, he was glad to retire, without adventuring the Hazard of a Battel. Wherefore this declining Nation fought only with brave Words, telling such frivolous Tales, as Men that mean to do nothing use, boasting of their former glorious Acts against *Jofias*, and *Jeboabaz*. And truly in such a Time and Case, it was easy for *Jeboiakim* to give them Satisfaction, by letting them understand the Sincerity of his Affections towards them, which appeared in Time following.

But *Nebuchadnezzar* went more roundly to work: For he sent a peremptory Message to *Jeboiakim*, requiring him not to stand upon any nice Points, but presently to acknowledge himself his Subject, and to pay him Tribute; Adding thereunto such terrible Threatnings, as made the poor *Judean* lay aside all Thoughts of adhering under *Pharaoh*; and to yield to do, as the more powerful would have him.

Thus he continued in Obedience to *Nebuchadnezzar* three Years; during which Time the Prophet *Jeremiab*, cried out against the Impiety of the *Jews*, putting them in Mind that he had now for three and twenty Years exhorted them to Repentance; but because they had stopped their Ears against him, and the rest of the Prophets, he now foretold that their Captivity was at hand, and that they should bear the Yoak of Bondage for seventy Years.† The same Calamity he threatened to all the neighbouring Nations, to the *Egyptians*, *Moabites*, *Ammonites*, *Idumeans*, and the rest; † foretelling that they should all drink out of the *Babylonian* Cup the Wine of his Fury, whom they had forsaken; and that after the seventy Years should be expired, the *Babylonians* themselves should taste of the same Cup, and be utterly subverted by the *Medes* and *Persians*, by which means the *Jews* should be permitted to return into their own Country, and Cities. The first Imprisonment of the Prophet *Jeremiab* || seems to have been in the fourth Year of this *Jeboiakim*, at which time, *Baruch* the Scribe wrote all his Prophecies from his Mouth, whom he sent to read them unto the People, and afterwards to the Princes, who presented them to the King: But fearing the King's Fury, they had first set *Jeremiab* at liberty, and advised him and *Baruch* to hide themselves, *Jer.* xxxvi. 19, &c.

Jeboiakim having heard Part of it read to him, and perceiving the ill News contained therein, he made no more ado, but cut the Book in pieces, and cast it into the fire. All which, *Jeremiab* caused to be new written, with this addition, *that the dead Body of Jehoiakim should be cast out, being exposed in the Day to the Heat, and in the Night to the Frost, and that there should be none of his Seed to sit upon the Throne of David.*

Time thus running on, *Jeboiakim* thought himself secure from all Danger, as being Tributary to the *Babylonian*, and yet withal, well thought on by the *Egyptian*: About which Time the mighty City of *Tyre* opposed itself against *Nebuchadnezzar*: and upon just Confidence of her own Strength, despised all Preparations that could be made against her. Now for as much as the term of seventy Years was prescribed for the Desolation, as well of *Tyre*, as of *Jerusalem*, and other Places, and Countries, it is apparent that th y that refer the winning of this

E 2

City

† *Jer.* xxv. 25, &c.† *Jer.* xxvii.|| *Jer.* xxv. 12, &c.

City to the nineteenth Year of *Nebuchadnezzar*, have good Ground and Warrant for it. For the Siege thereof began in the seventh Year of his Reign, and lasted thirteen Years.

Here it will not be amiss to insert a brief Note concerning the beginning of this great Prince's Rule; The third Year of *Jehoiakim*, was the last of *Nabulasser*, who being freed from other Cares, and Businesses, took notice of such as had revolted from him to *Pharaob Necho*, and sent this noble Prince, his Son, with an Army into *Syria* to reclaim them. In this Expedition was *Daniel* carried to *Babylon*, who therefore makes mention of it, *Dan. i. 1.* The Year next following, being the fourth of *Jehoiakim*, was the first Year of *Nebuchadnezzar*, which *Jeremiah* affirmeth in express words, *Jer. xxv. 1.* And from this we must reckon all his Time, and Actions which follow to be spoken of. In his three and twentieth Year he conquered *Egypt*, and then began his great Empire, there being none left that durst offend, or oppose him. The second from this Year it was wherein *Daniel* saw that Vision of the Image consisting of sundry Metals, which prefigured the Succession of great Kingdoms, that should rule the World before the Coming of Christ. But to return to the Siege of *Tyre*, which began in the seventh Year of his Reign.

The stately City of *Tyre* covered all the Ground of an Island, that was divided from the Continent by a deep, and broad Channel of the Sea. The *Chaldeans* had no Fleet of Ships, neither were they Seamen: the *Tyrians* excelled all other Nations in Multitude of goodly Ships, and Skill to use them: and every Wind, from one part or other, brought in all needful Provisions to the City: Wherefore neither Force, nor Famine could greatly hurt the Place; whereof nevertheless, the Judgments of God (denounced against it by *Isaiab*, * *Jeremiah*, † and *Ezekiel* ‡) had threatened the Destruction; and the obstinate Resolution of *Nebuchadnezzar* had fully determined to accomplish it.

This haughty King, impatient of Resistance, undertook a vast Piece of Work, which was, to fill up that Part of the Sea which divided the Island from the Continent. The City of old *Tyre*, that stood opposite to the new, upon the firm Land, and the Mountain of *Libanus* near adjoining, that was loaden with stately Cedars, and abundance of other Trees, furnished him with Materials to effect it. Thirteen Years were spent in this difficult, and hopeless Undertaking, which need not seem strange, if we consider, that *Alexander*, working upon that Foundation which was remaining of *Nebuchadnezzar*'s Pier, and being withal assisted with a strong Fleet, was yet seven Months ere he could make way into the City. Wherefore, if the raging of the Sea was able to carry away that wherewith *Alexander* laboured to cover a Shelve, with much more Violence could it overturn, and, as it were, consume the Work of *Nebuchadnezzar*, who laid his Foundation in the bottom of the Deep; striving, as it were, to fill the empty Belly of this greedy Cormorant, whereas the *Macedonian* did only stop the Throat of it. All may know that God could easily have accomplished his own Threatnings against this Place (though it had not pleased him to use, either a Miracle, or such of his more immediate Engines, as are Earthquakes, &c.) by making at least the Seas calm, and adding the favourable Concurrence of all second Helps. But so it pleaseth him oft-times, in chastising the Pride of Man, to use the Hand of Man,

* *Isaiab* xxiii. † *Jer. xxv.* ‡ *Ezek. xxvi.* || *Jer. xxii. 18, 19. & 36. 30.*

even the Hand of Man, striving, as it may seem, against all Resistance of Nature, and Providence. So that by this excessive Labour of the *Chaldeans*, that Scripture was fulfilled, that *every Head should be made bald, and every Shoulder should be made bare*, Ezek. xxix. 18. Yet would not *Nebuchadnezzar* give over till he was master of the Town.

When he was entred upon this desperate Undertaking, whether it were by some Losses received, or some Mutiny in his Army, or some glorious Rumour of the *Egyptians* Strength, his Evil-willers took Courage to rebel against him; and amongst them, *Jeboiakim* renounced his Subjection, and began to hope for the contrary which soon after fell out. For *Nebuchadnezzar* gave him no leisure to do much Hurt: But with Part of his Army, he marched strait into *Judea*; where the amazed King made so little Resistance (the *Egyptians* having left him, as it were in a Dream) that *Nebuchadnezzar* entred *Jerusalem*, laid Hands on *Jeboiakim*, whom at first he bound, || intending to send him to *Babylon*, but his Mind changing, he caused him to be slain in that Place, and gave him the Burial of an Ass, to be devoured by Beasts, and ravenous Birds, according to the former Prophecy; leaving in his Place his Son, *Jeconias*, or *Jeconias*; whom yet after three Months, and ten Days, he deposed, and sent him Prisoner to *Babylon*, together with *Ezekiel*, *Mordecai*, and *Josedech*, the High Priest.

The Mother of *Jeconias*, * together with his Servants, Eunuchs, and all the ablest Men, and best Artificers in the Land, were also then carried away Captives: This *Jeconias*, following the Counsel of the Prophet *Jeremiah*, made no Resistance, but submitted himself to the King's Will, wherein he both pleased God, and did that which was most profitable for himself, though at the present it might seem otherwise, to such as considered the Evil that beset him, rather than the greater Evil that he thereby avoided. This only particular Act of his is recorded in Scripture which was good: But it seems that he was at least a Partaker in his Father's Sins, if not a Provoker, which was the Cause, that though he submitted himself to God's Will, yet did he not preserve his Estate: For so it is said; *That he did Evil in the sight of the Lord, according to all that his Father had done*. In his stead, *Nebuchadnezzar* set up *Mattania*, his Uncle, making him King of *Judea*, and called him *Zedekiah*. For like as *Necbo*, King of *Egypt*, had formerly displaced *Jeboabaz*, after he had slain his Father *Josias*, † and set up *Jeboiakim*, the Son by another Mother; so *Nebuchadnezzar* slew *Jeboiakim*, who depended on the *Egyptians*, and, carrying his Son *Jeconias* Prisoner to *Babylon*, he gave the Kingdom to this *Zedekiah*, who was whole Brother to that *Jeboabaz*, whom *Necbo* took with him into *Egypt*; and from *Zedekiah* he required an Oath for his Loyalty, and faithful Subjection, which *Zedekiah* gave him, and called the living God to witness in the same, that he would remain assured to the Kings of *Chaldea*, 2 Chron. xxxvi. 13. Ezek. xvii. 13, 14, 18.

In the first Year of *Zedekiah*, *Jeremiah* saw, ‡ and expounded the Vision of ripe, and rotten Figs, the one signifying those that were already carried away Captives, the other signifying those *Jews* that yet remained, and were afterwards destroyed, Jer. xxix. 17.

In the fourth year of *Zedekiah*, *Jeremiah* wrote in a Book all the Evil which should fall upon *Babylon*, which Book, or Roll he gave to *Seriah*, when he went

|| Jer. xxii. 18, 19. and xxxvi. 30.

Ezek. xvii. 12. † Jer. xxxvii. 1.

* Jer. xxix. 2. 2 King. xxviii. 8, 16.

2 King. xxvi. 17. ‡ Jer. xxiii. 2.

2 Chron. xxxvi. 10. Jer. xxi. 1. xxix. 1, 2.

with King *Zedekiah* to *Babylon*, to visit *Nebuchadnezzar*, willing him first to read it to the Captive *Jews*, and then to bind a Stone to it, and cast it into *Euphrates*, pronouncing these words; *Thus shall Babel be drowned, and shall not rise from the Evil which I will bring upon her.* This Journey of *Zedekiah* to *Babylon* is probably thought to be in way of a Visit, and to carry some Presents to *Nebuchadnezzar*; * but yet its likely he had some Suit to make, which his lordly Master refused to grant, and sent him away discontented. For at his Return, all the bordering Princes sent Messengers to him, inciting him (as it seems) to those unquiet Courses from which the Prophet *Jeremiah* † dehorted both him, and them. About which time the Prophet, by God's Appointment, made Bonds, and Yokes, one of which he wore about his own Neck, others he sent unto the five Kings of *Edom*, *Moab*, *Ammon*, *Tyre*, and *Zidon*, by those Messengers which came to visit *Zedekiah*, making them know, that if they, and the King of *Juda* continued in Subjection to *Babylon*, they should then possess, and enjoy their own Countries; if not, they should assuredly perish by the Sword, by Famine, and by Pestilence.

He also foretold them that those Vessels which yet remained in *Jerusalem*, should be carried after the other to *Babylon*, yet at length should be restored again.

The same year *Ananias*, the false Prophet, took off the wooden Yoke which *Jeremiah* did wear, as a Sign of the Captivity of the *Jews*, and brake it: Vaunting, that in like manner, after two years, † God would break the Strength of *Babel*, and the Yoke which he laid on all Nations: and that he would restore *Jechonias* and all the *Jews*, with the Vessels, and Riches of the Temple, and put an End to all these Troubles. But *Jeremiah*, instead of his wooden Yoke, wore a Collar of Iron; and in sign that *Ananias* had given a false, and deceitful Hope to the People, he foretold the Death of this false Prophet, ‖ which accordingly came to pass in the seventh Month.

After this, when *Zedekiah* had wavered long between Faith, and Passion, ** in the eighth Year of his Reign, he practised more seriously against *Nebuchadnezzar* with his Neighbours, the *Edomites*, *Ammonites*, *Moabites*, *Tyrians*, and others who were promised great Aids by the *Egyptians*, in Confidence of whose assistance he resolved to shake off the *Babylonian* Yoke, whereof when *Nebuchadnezzar* was informed, he marched with his Army in the dead of Winter, towards *Jerusalem*, and besieged it. *Jeremiah* perswaded *Zedekiah* to render the City, and himself to him: But *Zedekiah*, being confident of Help from *Egypt*, and being perswaded by his Princes, and false Prophets, that it was impossible that the Kingdom of *Judah* should be extirpated until the Coming of *Sbilo*, according to *Jacob's* Prophecy, *Gen.* xlix. 10. he despised the Counsel of *Jeremiah*, and imprisoned him. For *Jeremiah* † had told the King that the City should be taken and burnt; that the King should not escape, but be taken Prisoner, and brought to the Presence of *Nebuchadnezzar*: That he should not perish by the Sword, but, being carried to *Babel*, should there die a natural Death.

† The following year, *Jerusalem* was surrounded, and more strictly besieged by *Nebuchadnezzar's* Army; whereupon the King of *Egypt*, *Pharaoh Hophra*, entered into *Judea* with his Army, to succour *Zedekiah*, of whose Revolt he had been the principal

* *Jer.* li. 59.

† *Jer.* xxviii.

† *Jer.* xxvii. 8.

‖ *Jer.* xxviii. 15.

** *Ezek.* xvii. 15, 17.

†† *Jer.* xxxii. & xxxiv. ‡ *Jer.* xlv.

principal Author. But *Jeremiab* || gave the *Jews* faithful Counsel, willing them not to have any Trust in the Succours of *Egypt*: for he assured them that they should return back again, and in no sort relieve them. And it fell out accordingly. For when the *Chaldeans* removed from *Jerusalem* to encounter the *Egyptians*, these bragging Patrons abandoned their Enterprize, and taking *Gaza*, in their way homewards, returned into *Egypt* as if they had already done enough, leaving the poor People in *Jerusalem* to their destined Miseries, *Jeremiab* xxxiv. 11, 22.

In the mean while the *Jews*, * who in the Time of their Extremity had released their *Hebrew* Bondmen, and Bondwomen, according to the Law, in the Year of *Jubilee*, and made them free, thereby to encourage them to fight, did now upon the breaking up of the *Chaldean* Army, repent of what they had done, and thinking that all danger had been past, they held them by force to their former Slavery. But the *Chaldeans* being returned to the Siege, the Prophet *Jeremiab*, † when the State of *Jerusalem* began now to grow to Extremity, counselled *Zedekiah*, to render himself to the *Babylonians*, ‡ assuring him of his own Life, and of the Safety of the City if he would do so. But his obstinate Heart led him on to that wretched end, which, his Neglect of God, and his Infidelity and Perjury had provided for him.

Three and twenty Months the *Chaldean* Army lay before *Jerusalem*, † and held it exceeding straitly besieged; For they built Forts against it round about, 2 *King*. xxv. 1. or, they surrounded the City with wooden Towers, so as the Besieged could neither sally out, nor receive into the City any Supplies of Men or Victuals. *Josephus* saith, || that they over-topped the Walls with their high Towers which they erected upon Mounts, from which, with their Engines, they did so beat upon the Walls, that the Defendants were forced to forsake their Stations. And though the Besieged also raised Counter-Buildings, like unto these, yet the great *Nebuchadnezzar*, who commanded all the Regions thereabouts, and had the Woods, and Rivers at his Command, found out Means to disappoint and overthrow all the Citizens Endeavours, and to beat down their Towers as fast as they raised them. For his own Works were guarded by the Walls of *Jerusalem*, whereas theirs within lay open to his Batteries. Besides, both Famine, and Pestilence (which commonly accompany Men straitly besieged) grew fast upon them, whereby, when the Number, Strength and Courage of the *Jews* failed, the *Chaldeans* made a Breach, and forcing an Entry, their Princes did seat themselves as Lords of the Town, in the middle Gate, 2 *King*. xxvi. 2, 3, 4. *Jer*. xxxix. 2, 3. and lii. 5, &c.

Zedekiah, beholding this uncomfortable Sight, and finding no other Means to escape the present Danger, lost both his Courage and Hope at once, and shifted himself, together with his Wives, Children, Princes, and principal Servants, out of the City, by a Way under-ground, leaving his amazed, and now headless Subjects to the merciless Swords of their enraged Enemies. Thus he, who when the Prophet *Jeremiab* perswaded him to render himself, despised both the Counsel of God, and the Army and Force of *Nebuchadnezzar*, used now the remedy which one calls, *A woeful, shameful and unfortunate Shift*.

By

|| *Jer*. xxxvii. 3, 10.

* *Lev*. xxv. 39. 40. &c. † *Jer*. xxxiv.

† *Jer*. xxxix.

|| *Jer*. xxxix.

* *Jer*. xxxix. 1. &c. lii. 4.

By this secret subterranean Vault, *Zedechiab* stole away, and by the help of the dark Night, recovered the Plains, or Desarts of *Jericho*. But by reason of the Train that followed him and his (every one leading with him those whom he loved best) he was easily traced and pursued. How great soever the Company was that attended him, yet certain it is, that they, on whose Fidelity he most relied, no sooner beheld the *Chaldeans* to draw near, but they all abandoned his Defence, and shifted for themselves in the Desarts, as they could. For *whom God had forsaken, no Man regarded*. And thus *Zedechiab* was taken by the Ministers of God's Vengeance, and being made a Prisoner, together with his Children, and Princes, he was carried to *Riblah*, in the Tribe of *Neptbalim*, where *Nebuchadnezzar* then lay, as a Place indifferent between *Jerusalem* and *Tyre*, with both which Places he had at one Time to do.

Now when *Nebuchadnezzar* had laid before *Zedechiab*, the many Graces and Favours which he had conferred upon him,† together with the notable Falshood and Perjury wherewith he had requited him, he commanded his Children, Princes, and Friends to be slain before his Face. This being done, to the end that so lamentable a Spectacle should be the last, that ever he should behold in this World, he caused his Eyes to be put out, and so carried him like a Slave to *Babylon*, where he consumed the rest of his Life in perpetual Imprisonment. Herein was that marvellous Prophecy of *Ezekiel*, fulfilled: *I will bring him to Babylon, and he shall not see it*, Ezek. xii. 13.

Thus in the eleventh, and last Year of *Zedechiab*, which was the eighteenth of *Nebuchadnezzar*, the *Chaldeans* entred *Jerusalem*, by Force, where sparing neither Sex nor Age, they put all to the Sword that they found therein.

In the Year next following, *Nebuzaradan*, * the General of the *Babylonish* Army, burnt the King's Palace, and the whole City of *Jerusalem*, and after the Fire had lasted from the seventh to the tenth Day, he also burnt the Temple of God to the Ground, the richest and most magnificent Place that ever the Sun saw, when it had stood four hundred thirty and one Years.

After this, upon a second Search, † *Nebuzaradan* (not yet satiated with Blood) commanded seventy and two others to be slain, which had hidden themselves from the first Fury, to wit, the chief, and the second Priest, two Commanders of *Zedechiab* his Men of War, five of household Servants, and some others, carrying away to *Babylon* the ablest of the People through all *Judea*, and leaving the poorest labouring People, with some that followed the Party of *Nebuchadnezzar*, to till the Ground, ‡ over whom he placed *Gedaliab*, the Nephew of that *Saphan*, whom *Josias* had formerly employed in the Reformation of Religion. This *Gedaliab*, a Jew by Nation, left *Zedechiab*, as it seemeth, in the beginning of the War, and by *Jeremiab's* Desire to live with him, its probable had embraced the same advice, which the Prophet gave to *Zedechiab*, which was, to submit himself to the *Babylonian* King, who being ordained of God for them, as an Instrument of his Justice, was therefore irresistible.

The Prophet *Jeremiab*, being left to his own choice to live where he pleased, chose to go to *Gedeliab*, to whom he was commended by *Nebuzaradan*, † and he,

† Jer. xxxiv. 3, &c. 2 King. xxv. 4, 7.

Jer. xxxix. 4, 7 and xxii. 7, 11.

* 2 King. xxv. 8. † Jer. lii. 13. with 39. 8.

‡ xx Jer. xl. 6.

† 2 King. xxv. 18.

Jer. xxxix. 8, 9.

and lii. 14, 23. 2 Chron. xxxvi. 18. &c.

‡ Jer. xxxix. 10. and xl. 16. xx.

not only entertained him kindly, † but comforted him, and all the other *Jews* that were left under his Charge, promising them Favour, and Liberty, so long as they remained obedient Subjects to *Nebuchadnezzar*, by whom he was established Provincial Governour over his own Nation.

But ere the Year was expired, a Prince of the late King's Family (who during the Siege of *Jerusalem* had sheltered himself from the Storm with *Baal's*, King of the *Ammonites*) being attended by ten other chosen Men, whilst *Gedaliab* feasted them in *Mitspah*, the City of his Residence, they traiterously slew him, together with diverse *Chaldeans* and *Jews* that accompanied him ‡ This done, they escaped, and in their way, encountering with eighty Persons, repairing toward *Gedaliab*, with Presents, they slew most of them, and only spared some, who promised to discover to them some Treasures that were hidden in the Fields during the War. They took with them also a Daughter of *Zedkiab* committed to the care of *Gedaliab* by *Nebuchadnezzar*: This Treachery of *Ismael* had been formerly discovered to *Gedaliab*, by *Jokanan*, one of the Captains of the few remaining *Jews*, but he would not believe it.

Judea being now without a Governour (for *Ismael* durst not take it upon him, but fled as fast as he could to the *Ammonites*) the Residue of the *Jews*, fearing the Revenge of the *Chaldeans*, resolved to fly into *Egypt*, and besought *Jeremiab* to ask Counsel of God for them, who returned answer, that if they remained in *Judea*, God would provide for them, and shew them Mercy; but if they sought to save themselves in *Egypt*, ¶ they should then undoubtedly perish. Notwithstanding which Advice, the *Jews* held their Determination, and despised the Oracle of God; and constraining *Jeremiab*, and *Baruch*, to accompany them, they went into *Egypt*, and by the Permission of *Pbaraoh*, they dwelt in *Taphnes*; where, when *Jeremiab* often reproved them for their Idolatry, foretelling the Destruction of themselves, and the *Egyptians*, he was, by these his own hard-hearted and ingrateful Countrymen, stoned to Death, and by the *Egyptians*, who greatly revered him, buried near the Sepulchre of their Kings, *Jer.* xlii. and xliii.

The nineteenth Year of *Nebuchadnezzar's* Reign it was, when destroying utterly the great and mighty City of *Jerusalem*, he exceedingly enriched himself with the Spoils of it, and the Temple, and by that dreadful Example terrified all those that should dare to resist him. From that Time forward, he, to his three and twentieth Year, laboured in the Conquest of those adjoining Countries, which God hath exposed unto his Sword, and commanded to wear his Yoke, namely, the *Edomites*, *Moabites*, *Ammonites*, *Tyrians*, *Sidonians*, and *Egyptians*, though some of these were already become his Followers, and served under him when *Jerusalem* was taken, and burnt. But the *Tyrians*, whose City was built upon an Island; and therefore secure from the Invasion of any Land-Army, and whose Fleet was so strong, that they needed not to fear any Enemy at Sea, were neither daunted with the Fall of their neighbour City, nor with the obstinate Resolution of this mighty King, employing all his Wit, and Power, to work their Subversion.

That the City of *Tyre* was rather well pleased than any way discouraged with the Destruction of *Jerusalem*, it appeareth by the Words which *Ezekiel* condemneth, as the common Voice of *Tyru*s, *Ezek.* xxvi. 2. *Aha! the Gate of the People is broken,*

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† *Jer.* xl. 6. ‡ *Jer.* xli. 2. 2 *King.* xxv. 25. ¶ *Jer.* xliii.

broken, it is turned unto me; For seeing she is desolate, I shall be replenished. Yet at length, that great Work before-mentioned began to appear above Water, and so to threaten them with inevitable Mischief.

Nebuchadnezzar still follows his Work hard, notwithstanding all Discouragements, and in the thirteenth Year of the Siege, and the nineteenth of his Reign, he had brought it to such Perfection, that now the Citizens despaired of holding out against him; whereupon all the chiefest of them embarked themselves, their Families, and Treasures in their Fleet, and escaped to the Isle of *Cyprus*, but the poorer sort were left to the Fury of the Enemy; who being enraged for being put to so much pains, slew with the Sword, not only such People of *Tyre* as dwelt on the Continent (who are called her *Daughters in the Field*) but the like Execution was done in the Street, into which, with excessive Labour, the *Chaldeans* made way for his Horses, and Chariots. Thus *Nebuchadnezzar* made his Army serve a great Service, against *Tyrus*, wherein every Head was made bald, and every Shoulder was made bare; yet had he no Wages; nor his Army, *Ezek. xxix. 18.* but was fain to rest contented with the Honour of having destroyed that City, which in all Mens Judgments had been held invincible.

The Destruction of these two great, and powerful Cities, having made the Name of the *Chaldeans* dreadful in the Ears of all the Nations round about, *Nebuchadnezzar* used this Advantage of that Reputation, which he had obtained by his Victories already gotten, to the getting of more and more profitable, with less pains. The Kingdom of *Egypt* was the Mark which he chiefly aimed at; a Country so abounding in Riches and Pleasures; that it might well have tempted any Prince, finding himself strong enough, to pick occasion of Quarrel against it. Besides, it was so far an Enemy to the Crown of *Babylon*, that, had it been far poorer, yet it must have been subdued, or the Conquest of *Syria* could not have been secured.

Yet was it needful, that before he entered upon this Business, the Countries adjacent should be reduced into such Terms, that either they should wholly stand at his Devotion, or, at least, be able not to work him any Displeasure. And herein the Decree of God concurred (as in all prosperous Enterprizes) with Reason of State. For the People of *Moab*, *Ammon*, *Edom*, *Damascus*, *Kedar*, *Hazor*, and other adjoining Regions, whom God for their Sins, had condemned to fall under the *Babylonian* Yoke, were such, as regarding only their own Gain, had, some of them, like Ravens, followed the *Chaldean* Army, to feed upon the Carcasses that fell by the Cruelty thereof. Others taking advantage of their Neighbours Miseries, occupied the Countries, which, by his Victories, belonged to *Nebuchadnezzar*; all of them thinking, that when the *Babylonian* had satisfied his Fury, he would be forced to forsake those desolate Countries, and leave the Possession of them to those who could first seize upon them. Particularly, the *Edomites*, and *Philistines*, had shewed much Malice against the *Jews* when their City was taken, *Ezek. xxv. 12, 15.* Whether they had done any good Service to the *Chaldeans*, it appears not, if they did any, it is like to have been in reference to their own Advantage, wherein yet they were deceived. The *Ammonites* were not contented to rejoice only at the Fall of *Jerusalem*, but presently they entered upon the Country of *Gad*, and took possession of it, as if, not the *Chaldeans*, but they had subdued *Israel*, *Ezek. xxv. 3. Jer. xlix. 1.* Neither can it be imagined what other design *Baalis*, King of the

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Ammonites had, when he sent *Ismael*, a Prince of the Blood of *Judab*, to murder *Gedaliab*, whom the King of *Babel* had made Governour over those that remained in *Israel*, and to carry Captive into the *Ammonites* Country, the People that abode in *Mizpab*, than a desire of entangling *Nebuchadnezzar* with so many Labours at once, as should force him to retire to his own Country, and abandon those wasted Lands, to himself, and others, for whom they lay conveniently. Such, or the like Policy, the *Moabites* also did exercise, whose Pride, and Wrath were made frustrate by God, and their Dissimulation condemned, as not doing right, *Jer.* xl. 14. and xli. 2. and x. and xxviii, 27, &c.

All these Nations had the Art of ravening, which is familiar to such as either live in, or that border upon Desarts; and now the time ministred occasion to them to shew the uttermost Cunning of their thievish Wits. But *Nebuchadnezzar* made void all their Devices by sharp, and sudden War upon them, overwhelming them with unexpected Ruin, as it were in one Night, according to the Prophecies of * *Isaiab*, *Jeremiab* and *Ezekiel*, who all foretold, with little difference of Words, the Greatness, and Swiftnes of the Misery that should come upon them. It appears not with which of them he first began; but it seems that *Moab* was the last that felt his heavy Hand; for so many interpret that Prophecy of *Isaiab*, threatening *Moab* with Destruction after three Years, as having reference to the third Year following the Destruction of *Jerusalem*: the next Year after it, being spent in the *Egyptian* Expedition. This is evident, that all the principal Towns in these Countries were burnt, and the People either slain, or made Captives, few excepted, who saved themselves by Flight, and had not the Courage to return to their Habitations too hastily, much less to attempt any thing against *Nebuchadnezzar*: but lived as miserable Out laws, until the end of the seventy Years which God had appointed for the Desolation of the Countries, as well as of the Land of *Judea*.

When by a long course of Victory *Nebuchadnezzar* had brought into Subjection all the Nations of *Syria*, and the bordering *Arabians*, in such wise as that no Enemy to himself, or Friend to the *Egyptian*, was left at his Back, that might either impede his Proceedings, or take Advantage of any Misfortune that might befall him; then did he forthwith apply himself to the Conquest of *Egypt*, upon which those other Nations had formerly been Dependants. Of this Expedition, and the victorious Issue thereof, the three great Prophets, *Isaiab*, *Jeremiab*, and *Ezekiel* have written so plainly, that its altogether needless to seek after any other Authority to confirm the same. It was long before prophesied by *Isaiab*, that the King of *Assyria*, or *Babylon*, should lead away the *Egyptians* Prisoners, and the *Ethiopians* Captives, young, and old, naked and barefoot, even with their Buttocks uncovered to the Shame of *Egypt*, *Isaiab.* xx. 4.

But *Ezekiel*, and *Jeremiab*, as their Prophecies were nearer to the time of Execution, so they handled this Argument more plainly, and precisely. For *Ezekiel* tells us clearly, that *Egypt* should be given to *Nebuchadnezzar* as Wages for his great Service which he had done against *Tyre*, *Ezek.* xxix. 18, 19, 20. He recounteth also in particular all the chief Cities in *Egypt*, saying, that these by name should be destroyed, and go into Captivity: yea, and that *Pharoah*, and all his Army should be slain by the Sword, *Ezek.* xxx. 4, 10, &c. Chap. xxxii. 2. &c. And the Prophet *Jeremiab* saith thus,

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* *Isaiab* xvi. 14.

Behold I will visit the common People of Noe, and Pharoah, and Egypt, with their Gods and their Kings, even Pharoah and all that trust in him; and I will deliver them into the Hands of those that seek their Lives, and into the Hand of Nebuchadnezzar King of Babel, and into the Hands of his Servants, Jer. xlv. 25, 26. Josephus accordingly saith, that Nebuchadnezzar in the three and twentieth Year of his Reign, and in the fifteenth Year after the Destruction of Jerusalem, did conquer Egypt, and kill the King thereof, appointing a Viceroy to govern it. And it is evident that his Victories, which followed his Conquest of Syria, were such as did more enlarge his Dominions, than all his former Wars had done. For Ezekiel in his xxxth Chapter reckoneth up (besides the whole Country of Egypt) Phut and Lud, with other Nations that may seem to have reached as far as into Mauritania, which were conquered by him, and added to his Empire. And truly it is worth Observation how Pharoah, King of Egypt, was infatuated by God, who thought himself most safe in his own Country by reason of the well-defenced Situation thereof, and therefore very unwisely suffered his Enemies to make a clear way to his own Doors by the Conquest of all his Friends and Allies in Syria. For as the Labour of this Business did more harden than weary the Chaldean Army, so the Confidence, and vain Security of the Egyptians, relying upon the Difficulty of the Passages which the Enemy was to make through the Arabian Deserts, and the great Advantage which the River Nilus afforded, did little avail them, when the War came on; yea, it did much astonish them (as may justly be thought) in the time of Execution. It being usually seen, that the Hearts of Men fail, when those Helps deceive them, in which they had reposed more Confidence than in their own Virtue, and Valour.

Until this time, the Kingdom of Egypt had flourished under the Rule and Government of the Pharaohs for above the Space of one thousand four hundred and eighty Years. But from this time forward, it remained forty Years without a King, under the Subjection of the Babylonians; and then at length, it began to recover, by little and little, the former Greatness: Yet so, that it was never dreadful unto others as it had been, God having said of that People; *At the end of forty Years I will gather the Egyptians from the People whither they were scattered; and I will bring again the Captivity of Egypt, and will cause them to return into the Land of Pathros, into the Land of their Habitation, and they shall be yet a base Kingdom. It shall be the basest of the Kingdoms, neither shall it exalt itself any more above the Nations; for I will diminish them that they shall no more rule over the Nations, and it shall be no more the Confidence of the House of Israel, Ezek. xxix. 13, 14, 15, 16.* For whereas it had been said of Pharaoh, *I am the Son of the wise, the Son of ancient Kings, Isa. xix. 11.* and whereas they had vaunted, *the River is mine, and I have made it, Ezek. xxix. 9.* The Princes of Egypt, now became Fools, the River failed them, the King himself was now taken and slain, and that ancient Lineage was quite extinguished.

Of any Wars made by Nebuchadnezzar after such time as he returned from the Conquest of Egypt, we read not, except that against Nineveh, the Destruction whereof was foretold by the Prophet. Nineveh indeed had been taken long before by Merodach, and together with the rest of Assyria, made subject to Babylon. Yet was it left under a peculiar King, who rebelling against Nebuchadnezzar,

cbadnezzar, as Jeboachim and Zedekiah, Tributary Kings of Judah, had done, was made Partaker also of the same Ruin. That the Destruction of Nineveh followed the Conquest of Egypt, is clear by the Comparison which Nabum the Prophet made, between this City that was to fall, and the City of Noe in Egypt, which was fallen already; Nabum iii. 8, &c. Art thou better than populous Noe, that was situate amongst the Rivers, that had the Waters round about it; whose Rampart was the Sea, and her Wall was from the Sea. Ethiopia and Egypt were her Strength, and it was infinite: Put and Lubim were her Helpers. Yet was she carried away, she went into Captivity; her young Children also were dashed in Pieces at the top of all the Streets, and they cast Lots for her honourable Men, and all her great Men were bound in Chains. Thou also shalt be drunken; thou shalt be bid; thou also shalt seek Strength because of the Enemy, &c.

This great Monarch having thus spent his younger Days in enlarging his Dominions, he betook himself to Rest, that he might reap the Fruit of his former Labours; and the first thing that he applied himself to, was to beautify his Imperial City of *Babylon*, adding a new City to the old, which he compassed about with three Walls, and made in them stately Gates. And near the former Palace he built a new one, more stately than it, wherein he raised Stone-works, like unto Mountains, which he planted with all manner of Trees. He made also *Penfile Gardens* (one of the World's Wonders) borne upon Arches, four Square, each Square being four hundred Foot long, filled above with Earth, whereon grew all sorts of Trees and Plants. The Arches were built one above another in a convenient Height, still increasing as they ascended. The highest, which did bear the Walls on the Top, were fifty Cubits high, so that they equalized the highest Mountains. He made also *Aqueducts* for the watering of this Garden, which seemed to hang in the Air. This most sumptuous Frame, which outlasted all the Remainder of the *Assyrian*, and all the *Persian* Empire, is said to have been reared and finished in fifteen Days. He erected also an Image of Gold in the Plain of *Dura*, sixty Cubits high, and six broad, commanding all his Servants, and Subjects to fall down and worship it, *Dan. iii. 1, &c.*

But of all this, and other his Magnificence, we find little else recorded, save that which indeed is most profitable for us to consider, to wit, his overvaluing of his own Greatness, which abased him to a Condition inferior to the poorest of Men. For, whereas God had honoured him, not only with many great, and glorious Victories, and much Happiness in his own Life; but with a rare Discovery of Things that were to come after him; yea, and had manifested the Certainty of his Dreams, by the miraculous reducing of it into his Memory, and given him the Interpretation thereof by the Prophet *Daniel* *: He, notwithstanding, became so forgetful of God, whose wonderful Power he had seen, and acknowledged, that he caused that Golden Image to be set up, and worshipped, appointing a cruel Death for them that should dare to disobey him, which was utterly unlawful, and repugnant to the Law of him that is King of Kings; and thus, he who so lately had worshipped *Daniel*, the Servant of God, as if he had been God himself, now commanded a Statue to be erected unto himself, wherein himself might be worshipped as God: From this Impiety it pleased God to recall, and reclaim him, by the wonderful and miraculous Delivery of those
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* *Dan. ii. 31, &c.*

three blessed Saints †, out of the fiery Furnace, who being thrown bound into the midst of it, for refusing to commit that abominable Idolatry, were preserved from all Hurt of the Fire, loosened from their Bonds, accompanied by an Angel, and at last, called out by the King, and restored to their former Honour.

Nebuchadnezzar being amazed at the Miracle, made a Decree tending to the Honour of God, whom by the Erection of his Image ¶ he had dishonoured. Yet was not this Devotion so rooted in him, that he could bring forth Fruit answerable to his hasty Zeal: Therefore was he forewarned of God in a Dream, of a terrible Judgment which hung over his Head, which *Daniel* expounding, withal counselled him to break off his Sin by Righteousness, and his Iniquities by shewing Mercy to the Poor, that there might be a lengthening of his Tranquility, Dan. iv. whence it seems, that Injustice, and Cruelty were his Faults, for which he was thus threatened: But neither did the Dream, nor Advice of *Daniel* so prevail. For probably he believed it not, but looked upon it as an idle Dream; for that it seemed altogether unlikely, that so great a Monarch should be driven from amongst Men, yea, compelled to dwell with the Beasts of the Field, and made to eat Grass as the Oxen; this was altogether incredible in Man's Judgment, and therefore giving so little heed to it, its no marvel that he had forgotten it at the Year's end.

One whole Year was given to this haughty Prince wherein to repent, which respiting of the Execution may seem to have bred in him Forgetfulness of God's Sentence. For at the end of twelve Months, as he was walking in his Royal Palace of *Babel*, he was so overjoyed, and transported with a vain Contemplation of his own seeming Happiness, that without all Fear of God's heavy Judgment pronounced against him, he uttered these proud Words: *Is not this great Babylon that I have built for the House of the Kingdom, by the Might of my Power, and for the Honour of my Majesty?*

But his proud Speeches were not fully ended, when a Voice from Heaven told him, that his Kingdom was departed from him, &c. And the same Hour the thing was fulfilled upon *Nebuchadnezzar*, and he was driven from Men, and did eat Grass as Oxen, and his Body was wet with the Dew of Heaven, till his Hair was grown like Eagles Feathers, and his Nails like Birds Claws, Dan. iv. 33, &c.

This his Punishment was singular, and unexpected. For he ran amongst Beasts in the Fields, and Woods, where, for seven Years he lived, not only as a savage Man, but as a savage Beast; for a Beast he thought himself to be, and therefore fed himself in the same manner, and with the same Food that Beasts do. Not that he was changed in his external Shape from a Man to a Beast. For as *St. Jerome* well expounds it, when he saith, ver. 34. that his Understanding was restored unto him, he shewed that he had not lost his human Shape, but his Understanding, being stricken with a Frenzy, or deep Melancholy, which made him think himself a Beast.

Seven Years being expired, *Nebuchadnezzar* was restored both to his Understanding, and to his Kingdom: and (saith he) *I blessed the most High, and I praised, and honoured him that liveth for ever, whose Dominion is an everlasting Dominion,*

† Dan. iii. 26.

¶ Dan. iii. 29.

Dominion, and his Kingdom is from Generation to Generation; and all the Inhabitants of the Earth are reputed as nothing, and he doth according to his Will in the Army of Heaven, and amongst the Inhabitants of the Earth: And none can stay his Hand, or say unto him, what doth thou? At the same time my Reason returned unto me; and for the Glory of my Kingdom, my Honour, and Brightness returned unto me, and my Counsellors, and my Lords fought unto me, and I was established in my Kingdom, and excellent Majesty was added unto me. Now therefore I Nebuchadnezzar praise and extol, and honour the King of Heaven, all whose Works are Truth, and his Way is Judgment, and those that walk in Pride he is able to abase, Dan. iv. 34, 35, 36, 37.

How long he lived after this is uncertain, but all agree that he reigned about twenty Months Co-partner with his Father in the Kingdom, and about three and forty Years by himself alone.

Whilst *Nebuchadnezzar* King of *Babylon* raged in *Judea*, God prepared a Worm, which in due Time should eat out this spreading Tree, by reason of the Cry of his poor People which entred into his Ears: According to that of the Psalmist, *Psal. cxxxvii. 8, 9. O Daughter of Babylon, who art to be destroyed: Happy shall be he that rewardeth thee, as thou hast served us. Happy shall be he that taketh and dasheth thy little ones against the Stones.* For in this very Year was *Cyrus*, the *Perso-Median* born; whose Father was a *Persian*, and his Mother a *Mede*; of whom this very *Nebuchadnezzar* at the Hour of his Death, uttered this Prophecy: *There shall come a Persian Mule*, who shall make use of your Devils, as his Fellow-Soldiers, to bring you into Bondage.* He calls *Cyrus* a *Mule*, because he was to be born of a Father and Mother of two diverse Nations.

The LIFE and DEATH of *CYRUS* the Great, the first Founder of the Empire of the *MEDES* and *PERSIANS*; represented by the *Breast*, and *Arms of Silver*, in that Image, *Dan. ii. 32.* and by a *Bear*, *Dan. vii. 5.* and by a *Ram with two Horns*, *Dan. viii. 3, 20.* and the Deliverer of the *Israelites* out of *Babylon*, the Seventy Years of their Captivity being expired. Whereby much Light is given to many of the Prophecies of *Isaiah*, *Jeremiah*, *Ezekiel*, and *Daniel*. By *Samuel Clarke*, sometime Minister in *St. Bennet Fink*, London. Printed 1664.

CYRUS was the Son of *Cambyfes*, King of *Persia*, by *Mandanes* the Daughter of *Astyages*, King of *Media*; he was so named by the Prophet *Isaiah*, almost two hundred Years before he was born, *Isa. xlv. 1, 4.* Thus saith the Lord unto *Cyrus* his anointed, &c.

Cyrus's